OCTOBER 1897.

Vol. XIV. No. 10.

SUBSCRIPTION,

$1.00 PER YEAR.

SINGLE COPIES,

TEN CENTS.

... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.

142 West 21st Street,

NEW YORK.

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CHRIST'S MISSION BUILDING.

142 West Twenty-first St., New York.
JAMES A. O'CONNOR, Pastor.

CHRIST'S MISSION DEBT.

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestant Christianity, and every priest who comes to it can enter throughthat door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—$7,000.

Several friends have promised to contribute towards the payment of this amount, and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. OCTOBER, 1897. No. 10

EDITORIAL NOTES AND COMMENTS.

LETTERS of inquiry and for advice and counsel continue to come to us from Roman Catholic priests. The Spirit of God is working upon these men. At first they are unconscious of the leading of divine providence; they have not been taught to look to Him for guidance. They have been looking to the organized system called "the Church" and relying on the faithful discharge of their duties for happiness and peace. They have sought by frequent confessions to their brother priests, by prayers to the Virgin Mary and saints, by mortifications of the body and penances to find rest for their souls. But in vain. We most lovingly sympathize with those men; we have been in the same sad sitnation; and therefore we tell them plainly that they shall have tribulations until they cry from the depths of their hearts "Lord, what wouldst Thou have me to do?" When they utter that cry sincerely and honestly, God will show them what to do. Let them heed the heavenly voice that tells them to come out of Rome. They have not found happiness there; they will find it by being true to their honest convictions. They are timid and fearful to take the step that would set them free from the doctrines which they have found to be false and the superstitions which they have learned to detest. Oh! that they would see that the Holy Spirit of God is watching the struggle that is going on within their breasts and that He is ready to come to them when they decide to follow Christ. "I will send the Holy Ghost, the Spirit of truth, to teach you all things," said our Lord to those whom He first called around Him. They believed, and according to their faith it was done unto them. His promises are as true now as when they were spoken on earth. Cast your care upon the Lord, and He will care for you.

The voice of God is speaking to those priests who write to us, and we beseech them to listen to it. We shall help them in every way possible to understand what He says to them. They have faith in God and they believe in Christ and pray to Him in a general way, but they do not know how to trust in Him as their Saviour and friend. When He says "Come unto Me, and I will give rest unto your souls," they do not make a personal application of the invitation. He means each individual, and whosoever will, may come and be saved.

Priests Conferring With Dr. Pollach.

One of the priests with whom we are in correspondence recently paid a visit to our beloved brother Dr. Pollach in Chicago. As might be expected, he was received most kindly. Dr. Pollach had been a priest himself and could sympathize with this brother who was seeking the light and a way to escape from darkness. Dr. Pollach writes concerning him:

"A few days ago a young priest called to see me, and he impressed me very favorably. He told me he had been in correspondence with you for some time, but he did not wish his name to be made public, as he is still in charge of his office as pastor of a Roman Catholic Church. I tried to encourage him and to point out the only safe bridge in crossing the Rubicon, namely, the grace and power of God to guide him. But like so many others—always the same fear! 'What shall I do? What will my parents, my friends, what will the world say?' He made a very good impression on me; an intelligent, open-hearted, spiritually minded man. He is evidently struggling with the Spirit, and is in need of a quiet retreat."

We have invited that priest to Christ's Mission, and when he comes he can remain as quiet as Dr. Pollach himself when he was at Christ's Mission last year. But we hope he will do as much good as Dr. Pollach did at the Mission, and confer as much happiness on others as did our dear brother, whom the Lord is blessing both in his profession as a physician, and as a Christian worker in the missions in Chicago.

We counsel other priests in Chicago and the great West to confer with Dr. Pollach. His address is No. 76 Twenty-fourth street, Chicago, Illinois. That city has six hundred priests, and there should be a branch of Christ's Mission there to welcome those who have lost faith in Romanism—a large number.

FATHER STARK'S CONVERSION

At the services in Christ's Mission Sunday evening, October 3, Rev. James A. O'Connor, the pastor, introduced to a large congregation the Rev. E. D. Stark, a Roman Catholic priest, who renounced the Roman priesthood and accepted the Bible way of salvation. Mr. Stark's address, which will be published in full in the November CONVERTED CATHOLIC, was received with marked approval by the congregation. Even the Roman Catholics, who were present in large numbers, were impressed by the evident sincerity and devout spirit of this priest who had but recently ministered to them at the altars of Rome. Several members of St. Mary's Church Bayonne, N. J., Father Stark's last charge in the Roman Catholic Church, came to speak to him at the close of the meeting. They exhibited only the kindest feelings towards him, though they acknowledged it was a great shock to them that he should become a Protestant. One lady said, "I used to go to confession to you, Father Stark, and I hardly know what to think now."

"Confess your sins to God only," said Father Stark; "He can pardon you and give you the assurance of forgiveness through the atoning blood of Christ, what I could never do. We have been deceived in this matter. There is only one High Priest, the Lord Jesus Christ, and He invites us all to come to Him."

Those Roman Catholic friends, and indeed all present, said they would come to hear him again. The Catholics were specially invited to confer with him.

Father Stark is in the prime of life, thirty-six years of age, tall, robust and fair to look upon. Intellectually he is far above the average of Roman Catholic priests. During his priestly life he had been professor of philosophy in a

Roman Catholic college. As a man of character and ability he was warmly welcomed to Christ's Mission by Pastor O'Connor and the congregation.

One passage of Father Stark's address gives an insight to the work of the Mission that should be an encouragement to other priests whose minds have outgrown the faith of Rome and who communicate with Pastor O'Connor. "There is one person in this audience," said Father Stark, "who hears this confession of my faith in Christ and rejection of Romanism with more than ordinary interest, because I can truly say that after God's grace and Holy Word, I owe it to him that I am enabled to make this confession—and he is the worthy pastor of this Mission. Justice demands of me to narrate how for over a year he has been laboring in zeal and charity to bring home to my understanding this one great truth: That 'in Jesus Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace' (Eph. i, 9.), and that 'where remission of these is, there is no more offering for sin' (Heb. x, 18.), as practised by the Church of Rome in the sacrifice of the mass. You can hardly imagine," he continued, "how the very simplicity of this evangelical truth is the stumbling block before which the erudition of a Roman theologian will involuntarily halt in astonishment. He cannot conceive it possible for the Almighty to set aside the complicated machinery of the Roman Catholic system and draw men to His heart simply by the opening of a Father's arms and the glance from a Father's eye."

Pastor O'Connor said in closing the service that he remembered well when Father Stark called on him dressed in clerical garb, and he gave thanks to God that the Gospel seed sown then had borne such good fruit.

The New York papers of Monday, October 4, 1897, had brief notices of Father Stark's address. The *Times* report said:

"At Christ's Mission, 142 West Twenty-first street, last evening the Rev. E. D. Stark made public his reasons for having left the Roman Catholic Church, of whose priesthood he was a member for twelve years. He was ordained in Detroit, and at the time of his retirement from active work in Roman Catholicism was attached to a parish in Bayonne, N. J. A year ago he surprised Bishop Wigger of the Newark diocese by announcing his intention of withdrawing from the Church, and the bishop furnished him with testimoniais in which he said that 'Father Stark was under no censure or canonical impediment.'

"Upon the invitation of the Rev. James A. O'Connor, who conducts the Twenty-first Street Mission, Mr. Stark went to Northfield, Mass., last August, and attended there the annual conference for Bible study, which was instituted for theological students several years ago.

"Mr. Stark said that formerly whenever he looked toward Protestantism its simplicity had repelled him. Deep study of Roman Catholic theology, however, had failed utterly to satisfy his cravings for a closer communion with God. At the time of his going to Northfield, he said, he was so ill at ease and discontented that he was almost mad. The sympathy and kindness extended to him there had assisted him greatly in a spiritual way, and upon his return to this city he had determined to make his retirement from the Church publicly known. He was not married, he added, nor did he expect to be, and at present had no intention of becoming a Protestant clergyman, but would confine his work to informing all of his former friends of his conversion and of its causes."

EXPERIENCES OF A CATHOLIC PRIEST AT NORTHFIELD.

BY REV. E. D. STARK.

II.

THE statement with which I closed the article under the above heading in the September CONVERTED CATHOLIC, viz: that before I became a Roman Catholic priest I had found true Christianity outside the Roman Church, and experienced the sweet influence of a truly Christian life, will call forth from the reader the request to describe the characteristic and infallible marks of genuine Christian life as I understood it.

The term Christianity comprises both a doctrine and a mode of living comformable to the principles of that doctrine. These two elements, doctrine and life, are so intimately connected in the Christian religion that while the correct understanding of the doctrine is the basis for the proper development of life, life again is the guaranty for the correct understanding of the doctrine, as must be inferred from what our Lord has assured us: "Blessed are the pure in heart, for they shall see God" (Matt. v. 8), and "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of myself" (John vii. 7). These two passages are sufficient endorsement for the statement that of the two components, doctrine and life, life is the highest one. This is further confirmed by the fact that the ideal Christian life is the very life of Christ in the soul. "I live," says Paul, "yet not I, but Christ liveth in me" (Gal. ii. 20); this unity and reciprocity of His life and ours being effected by the Holy Ghost which is given to us. "The fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity" (Gal. v. 22). This is my understanding of the characteristic signs and results of a sincere Christian life. The Gospel leaves us the right to judge the tree by the fruit produced. We are, therefore, allowed to accept the above scale of virtues as a norm, or better, as a gauge by which to measure the phenomena of individual life and to classify them as to their being the product of fellowship with God (1 John i. 3–4), or merely the outcome of the association of the natural man with his own weakness and perversion.

With this view of the Christian life, even before I entered the priesthood of Rome, I can certify that the fruits of true Christianity were apparent in the lives of my early associates, and conspicuously in that of my mother, who was a Protestant.

Far away beyond the sea, in that part of Northern Germany where the soil is most fertile in multiplying the seed sown by the husbandman, and in giving rise to literary talent as well, there is a picturesque old town, and near by a graveyard. Almost thirty years have passed by since they enshrined within this inclosure of death, underneath a big linden tree, the earthly remains of my mother. I have travelled a long road since. My feet became tired at times and my lips were burning. I murmured even against God for want of someone who would sympathize with me and take care of me as only my mother could have done. A moment later, however, I would be aware of my ingratitude. Though in another world, my mother had not left me; though silent, she had spoken to me by the example of her Christian life. Many years after her death, when my father was about to be joined in wedlock a second time, her beautiful life and Christian character found recognition in the remark of one of our neighbors, "He will not find one like her among a thousand."

To the question, How could you, with such feelings for your Protestant mother, become a priest of the Roman Church which considers the salvation of all Protestants a doubtful matter? my answer is that personally I believed in her salvation, and that I had good reasons to do so, even from a Roman Catholic standpoint. I have always been the adherent of the most lenient interpretation of the dogma, "No salvation outside the Roman Church." As a matter of fact the Roman Church does not pretend to be certain about the salvation of any of her own children unless they are canonized saints. Archbishop Kain of St. Louis received the other day $20,000 for masses to be said for the donor after his death. But neither Archbishop Kain nor all his theologians will ever be able to give assurance regarding the time when such generous anxiety to enter the kingdom of heaven will have been rewarded by a reception into the eternal tabernacles, not even after the last mass for the last dollar has been offered. Even scholastic theology, intricate as it is, cannot give any certitude on this point. However, I can say without hesitation that if there was error on my part regarding my mother's Christian life, it was the general opinion that she was a good Christian *in spite* of the doctrine she professed. My knowledge of the Protestant religion was restricted to sources like Luther's 'Table Talk,' and to quotations from the works of the other reformers which I read in the books of Roman Catholic controversialists, and which of course were one-sided. For the same reason I did not appreciate the Christian life of my teachers, who were almost all Protestants.

It may not be generally known in America that many of the teachers at the institutions of higher education in Germany who ought to be Protestant Christians are Rationalists. But it was my good fortune that most of my teachers were good Christians. Indeed the patience, benignity, goodness, the faith, modesty and purity of family life of many of them will remain engraved in my memory as one af my happiest reminiscences. But with them as with my mother it was rather through pity and love that I esteemed them good people and Christians. At the same time I knew they were sitting in the darkness of error and kept in stubborn rebellion against our God-given mother, the Church of Rome.

Another illustration of the fact that Christian life as delineated in the Gospel of the Son of God, and outside the Church of Rome, was a reality,came to me, while not yet a priest, in the opportunity I had to observe such a life during a period of two years when I was boarding in the family of a Protestant physician. The relations between husband and wife and parents and children were those of an ideal Christian family. Peace, happiness and joy were seated at their hearth, and charity went forth from their door to elevate mankind and adorn their intercourse with the outside world. For years after I had left that hospitable and Christian roof, and when bending over my books in the solitude of the convent cell, my thoughts often reverted to that spot where amid the scenes of domestic bliss and the exercise of the Christian virtues I had passed some of the happiest days of my life.

During my stay with them, however, they shared the same fate as all my other Protestant acquaintances. I held them to be good and lovable people, not on account of the doctrines they professed, but rather through a kind of instinct which I believed guided all Roman Catholics as well as Protestants, and which would bring forth fruit in due season wherever man would not

suffocate it by acting in direct opposition to the principles of Christ's doctrine. My motto then was the axiom first uttered by Tertullian: "*Anima naturaliter Christiana*"—"The soul is naturally Christian."

The attempt to disconnect the doctrine and life of my Protestant friends finds its excuse, partly in my superficial knowledge of Protestant teaching, as already confessed to, and chiefly by the complete turn of my home-education into Roman Catholic channels after the death of my mother. Roman Catholic relatives of mine, sincere members of the Roman Church, who would have done honor to any religious organization, received me into their household, and I stayed with them, except for a brief interval, throughout the greater part of my youth and early manhood. Their good will towards me as well as the sincerity of their faith could never be doubted. Consequently, when approached by them and asked to give them the joy of seeing me one day at the altar of the church, they found a ready ear for their encouragement. But my Protestant experiences had never wholly departed from me; and when recently I resolved to leave the Roman Church they turned up again like the star that is hidden for a time by the clouds Should I neglect the friendly vision and leave the Christian religion behind me altogether? I had seen too much of Protestantism not to have felt bound in duty to examine more closely into its doctrine. The opportunity was afforded me when the Rev. Mr. O'Connor invited me to come to Northfield and partake in the Bible Conferences held there this year. These conferences brought me the synthesis of life and doctrine among Protestants of which I had no previous conception, and presented the evangelical religion to me in a most attractive light.

[TO BE CONTINUED.]

A PERSECUTED ENGLISH PRIEST.

SOME good friend in England has sent us a copy of the London *Daily Mail* of July 19, 1897, containing the following account of the suspension and persecution of a priest for daring to oppose a bishop.

In the Roman Catholic churches of London, yesterday, the name of the Reverend Father O'Halloran, of Ealing, was read out in connection with a suspension order from his Eminence Cardinal Vaughan, Archbishop of Westminster, depriving the priest from the exercise of all sacred functions, and warning the faithful to have no intercourse with him.

The usually peaceful parish of Ealing is now convulsed to the very core by the bitterness of this ecclesiastical dispute which is almost without precedent in the annals of the Church.

To a *Daily Mail* representative last night Father O'Halloran explained the situation from his point of view. "Some years ago," said the clergyman, 'I had a dispute over clerical matters with the Bishop of Middlesborough, in whose diocese I was then located. I sued him in the ecclesiastical court—the first time such a thing had been done since the Reformation—and defeated him. That was in the time of the late Cardinal Manning, and thenceforth trouble and persecution have dogged my steps. I was moved from that diocese to Westminster, and four years later I was peremptorily ordered to leave the latter diocese, as the present archbishop stated I had no right there. I refused to go unless I returned whence I had come.

"The tyranny of the bishops over the priests, who are frequently too poor in pocket and ignorant of canonical law to oppose systematic heckling, is something to be suffered before it can be realized. In America the priesthood have fought

against it successfully, and I hope to do the same for my English brethren.

"The Cardinal finding I was determined not to leave his diocese called in the Pontifical authority, to whom I had written direct, claiming a mission in either of the two dioceses. His eminence stated, twelve months later that he had received the papal judgment from Rome, and that I was to leave Westminster. I asked to see it, and he declined to produce it, so I refused to leave.

"When I took my present mission there were no schools, no church, and lots of debts. I have built schools for both poor and rich, erected an iron church alongside this presbytery, and had a congregation of 700, and now they wish to bundle me out into the street simply because I defeated the Bishop of Middlesborough years ago, and thus incurred the enmity of the Cardinal.

"The Benedictine monks were put in here in March last, and they are terrifying the people under penalty of eternal damnation not to come near me or attend my schools or church. Yet many support me, and in twelve months I expect to have a church of my own built. At present I am almost in a stage of siege. I have divided the presbytery into three parts, with provisions in each, so as to be ready for all eventualities. Some members of my congregation warn me not to go out at night in lest I might be spirited away by the monks, and there is no doubt the dispute is convulsing the whole of the English Roman Catholic Church.

"I mean to fight it through for the sake of the priesthood in England, and I shall do my best to win in the cause of freedom and just treatment."

From later accounts it appears that Priest O'Halloran is holding his ground in defiance of the Cardinal. If he has money and takes his case to Rome he will succeed in being re-instated. But if he is poor he will soon die of a broken heart. Such priests should come out and be separate from the unholy Church of Rome.

A Bishop Arrested.

Priest O'Halloran says in the preceding article that the Roman Catholic priests in this country have succeeded in curbing the power of the bishops. That is true only in part. But they have proceeded farther in that direction than the priests in England. The fight between Bishop Bonacum and the priests in Nebraska whom he suspended and removed from their parishes has not been settled to the satisfaction of either party. They accused him of deliberate falsehood and hypocrisy, and the judge of the ecclesiastical court has declared that the charges have been proved. But the bishop continues to govern his diocese, and the priest who was his most bitter opponent has been sent to a monastery.

The following dispatch shows how another priest has proceeded against his bishop. It is headed

BISHOP ACCUSED OF PERJURY.

Arrested as He Was About to Confirm Several Hundred Catholics.

ALPENA, Mich., Sept. 27.—Bishop Richter, the Roman Catholic prelate in charge of this diocese, was arrested here late on Saturday night by a deputy sheriff of Saginaw county, on a charge of perjury, preferred by the Rev. Father Sklorzik, with whom the bishop has been at law for some time.

The arrest grew out of one of the suits in which the priest sued the bishop for several hundred dollars, and on trial of the case the bishop swore that a committee of five had been appointed to look after Sklorzik's case. The priest says that this is not a fact, and that the

bishop committed perjury in his testimony. The deputy sheriff made the arrest just as the bishop was about to confirm several hundred Catholics here, and insisted on the bishop's going back to the county jail with him. The arrest caused a great commotion, as the bishop refused to accompany the deputy, who was bluffed off by a local attorney.

Bishop Richter says that the complainant has no sufficient ground and is simply a matter of spite. He will fight the suit, and take means to get even by having the priest's mental condition inquired into, with a view of sending him to an asylum.

[If this priest has money and friends he can successfully prosecute his case, even though the bishop in the first instance has been able to evade the law. But if he is without either he will be adjudged insane and sent to a monastery. That is the way of Rome. There is a great field here for the work of the patriotic societies. They should see to it that the officers of the law cannot be bluffed off by a Roman bishop.]

Jesuit Morality.

The decalogue says: "Thou shalt not steal." Roman theologians say it is never lawful to steal, *but*—that deadly *but!* For instance, if one should steal less than a dollar from a person it would be a mere peccadillo, a venial sin, and venial sins need not be confessed at all, and can be purged away by prayer or almsgiving. It is a very easy way to expiate sin. Steal ninety-nine cents and get rid of your guilt by reciting a *pater* and *ave*, or by giving a dime to a beggar. The casuists also teach that an employee may steal less than his day's wages and be free from mortal sin. Hence one may according to this rob his employer of less than his day's wages, and still be in the grace of God, for mortal sin alone deprives the soul of God's grace. The confessional is frequently praised as a bureau of restitution of illgotten goods, and Augustine's words: "No absolution without restitution" are much harped upon. But the fact remains that the looseness of Roman theology is the real cause of much pilfering and inveracity. The wilful breaking of God's law is sin. The distinction of mortal and venial sin is peculiar to the Roman Church, and is unknown to all the historic oriental churches, as well as to the entire Protestant communion. If a Christian in ordinary circumstances must steal a dollar or dollar's worth to commit a grave sin, how much must a multi-millionaire steal in order to commit a mortal sin? The Rev. Dr. Richard S. Storrs of Brooklyn had the following experience: A quantity of silver was stolen from his house. A Catholic servant girl was suspected of the theft, but in absence of certain proof she was allowed to depart. Not long afterwards a Catholic priest who was on friendly terms personally with Dr. Storrs, stopped him on the street and asked him if he had not had some silver stolen from his house. The doctor said he had. The priest rejoined "I believe I can get the ware restored." And truly in a few days his reverence brought the stolen goods back. "There!" exclaimed the priest triumphantly, "you never would have got the silver if the girl hadn't been a good Catholic." "Yes" retorted Dr. Storrs, "and if she had been a good Protestant I never should have lost it."

A glance at the text book of theology studied by the majority of Roman priests will perhaps enlighten us as to how Catholic servants are so able and willing to contribute, not money only, but small quantities of tea, sugar, meat and groceries to the begging nuns who come so regularly to their masters' doors. Gury in his Moral Theology says: Question 608. "When are the thefts

committed by wives, children and *servants* a grave matter?

Answer. It is admitted by everybody that more is necessary to constitute a grave sin in thefts by wives, children and servants, than by strangers. More probably the sum must be double. For servants, it depends also on the severity or liberality of the masters, on the quality and nature of the stolen object; for instance, if it is eatable or not, kept under key or not; according to many theologians small thefts of food or drink never become mortal sins." (Gury, S. J.)

This excusing of sin is also a very old Jesuit doctrine. We read in Pierre Alagon (1620): "Is one permitted to steal on account of the need in which he finds himself? Yes, he is allowed to steal secretly or openly, if he has no other means of providing for himself. It is neither theft nor rapine; because then, according to natural right, everything is in common. A third person is also permitted furtively to take property and give it to some needy person." Another Roman Catholic Jesuit theologian, Casnedi, thus sanctions stealing. "God forbids stealing only when it is looked upon as bad in itself but not when it is acknowledged good." The end justifies the means. To rob one's employers for the poor, in order to help the begging nuns or the Church, according to such principles can not be a grievous sin. S. de Lessau declares that "servants, or others, do not sin by taking something, presuming the master's consent; because they persuade themselves, according to the light of reason, that their master will not be unjust."

Once the Jesuits had some experience of their own teaching. In 1647 a man who was in their service stole from them, asserting they owed him a hundred and fifty dollars. Being brought before the court he argued from the teaching he had received from his masters, viz: "That a person can secretly pay himself for his wages." Accordingly the judge on April 4 set him at liberty with a simple warning not to practice that doctrine elsewhere. Thus do these blind guides make void the Word of God by their vain traditions. But what saith the divine word: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii, 20.) W. H.

Imprisoned For Eating Meat on Friday.

The following clipping from the St. Louis *Globe-Democrat* of September 25, has been sent to us:

TROY, N. Y., September 24.—Police Magistrate Donohue considerably surprised the loungers about the police court this morning when he sent John Burns, a Catholic, to jail for attempting to eat meat on Friday. Early this morning Burns went into a restaurant on Ferry street and ordered beefsteak. Burns got into an altercation with Stephen Johnson, a colored waiter, and both were arrested. When arraigned before the magistrate the men told different stories.

"Burns," said the magistrate sharply, "what church do you go to?"

"This ain't the place to talk religion," replied Burns.

"Never mind about that. What church do you go to?"

"Well I go to St. Francis."

"Thought so; I'll send you to jail for eating meat on Friday. Johnson, you're discharged."

Burns will have to stay in the county jail until next Tuesday because he attempted to eat meat on Friday.

BOUND VOLUME FOR 1896

The Bound Volume of THE CONVERTED CATHOLIC for last year (1896) is now ready. Price $1.50 in cloth cover; $1.25 in paper covers.

A SIGNIFICANT MOVEMENT.

BY EDWARD A. SHERMAN.

[Mr. Sherman is City Editor of the "Fort Dodge Chronicle," and a member of the Roman Catholic Church.]

THE decision in the matter of the appeal of the Catholic congregation at Fort Dodge, Ia., from the action of Archbishop Hennessy, of Dubuque, will be of far-reaching importance, owing to its probable effect on the status and policy of the Catholic Church in America. Upon it will depend whether one-man rule is to prevail in temporal affairs as well as in matters purely religious, and in the interpretations of revealed truths. The younger and more independent Catholics are watching the movement closely, feeling that an adverse decision would jeopardize their liberty.

The Catholic congregation at Fort Dodge was one of the strongest and most prosperous in Iowa, and their church the finest in the State. Rev. T. M. Lenihan, now Bishop of Cheyenne, was their pastor the twenty-five years preceding the date of his consecration, February 24th, 1897. After Bishop Lenihan's departure the people were left without a priest, as Fort Dodge was an irremovable rectorship to which a pastor could only be appointed by means of a concursus, a form of competitive examination. Before the holding of the concursus, Archbishop Hennessy, without a word of warning, divided the Fort Dodge territory into three parishes, appointing priests over the new charges.

The spirit of the people was a surprise to the prelate. They unanimously protested against the division, claiming that their church was more than sufficient to accomodate their numbers, and pledging each other not to contribute to the building of a new church until such a time as they considered one was needed. Under the leadership of Maurice D. O'Connell, now solicitor of the United States Treasury Department at Washington, the people appealed to Mgr. Martinelli, the Papal ablegate.

The first result of the protest of the people was an unexpected one. The hardship it would cause the people to complete the $25,000 Sisters' school, which they had begun, and at the same time erect two new churches and support two more new priests during a time of business depression, was the moving cause; but this first cause was soon lost sight of, and it became no longer a question of the necessity for, or the ability of the people to pay for, one church or a dozen. The question rather was whether the people were to have a voice in managing the temporal affairs of their church or whether the clergy were to rule supreme. They were told by the priest sent to take charge of one of the new parishes that they had no right to speak in a church meeting, which he called in the church they had built and paid for, excepting they spoke carrying out the will and wishes of the Archbishop; that they had no right to question the wisdom of his actions, and that he wished to meet only those who were willing to obey. It was the marking epoch in the history of their Church, when over four hundred men and women arose and left the church in response to this, leaving less than a dozen to bow to the will of the Archbishop.

The committee selected by the people to represent them in the appeal discovered a curious state of affairs existent. In investigating the canon laws regulating the division of irremovable rectorships it was discovered that until within the last six years canon law had been a lost art in America. Each bishop and archbishop had ruled supreme, a law unto himself. The nature of the administration had been but a reflection of the character of the ruling prelate. Not

until Mgr. Satolli came was there any attention paid to canon law, and the majority of the ecclesiastics to this day are unfamiliar with it.

In the Fort Dodge case the people feel that even if they win it will be solely due to Mgr. Martinelli's recognition of the rights of the people; but inasmuch as the necessity of that appeal was owing to their rights being ignored by another prelate, they feel justified in claiming some more substantial bulwark for them. All titles to Catholic Church property in nearly every State in the Union are in the name of the bishops, who hold them in trust, *not for the people who built them, but for the bishops' successors*. Cemeteries even are the properties of the bishop; and the lots are sold to individuals, the plot is never recorded, a deed is never given, the purchaser has no rights in law to the ground he has paid for, and at the will of the bishop he can be made to remove his dead and the lot be sold to another. When monarchic institutions prevailed such administration was in keeping with its surroundings. This is an age of liberty, and this is the land and the people that made it so. The influence of liberal institutions must have its effect; and, as a prominent Catholic layman expressed it: "I may stand it, but my children will not; and it is because I wish them to have the faith of the Church that I belong to that I am trying to make its government less repugnant to a free people."

To this end an effort will be made through the State Legislature to enact a law similar to the Wisconsin or Michigan law, but more sweeping in its scope. In temporal affairs the people will then be supreme in the Catholic Church, and a long stride will have been taken in the direction of the government of the evangelical churches. In other words the Church will be Americanized.—*New York Independent.*

CHRIST'S MISSION DEBT.

Prayer and faith will pay off the debt of $7,000 on Christ's Mission. Many Christians who are interested in the work of the Mission are praying for its success, and their prayers are answered in the spiritual blessings that have been bestowed on it To faith must be added works in line with what we believe and pray for. "Faith without works is dead."

A year ago a dear saintly woman called at Christ's Mission and said she would give one hundred dollars toward the payment of the debt. She had visited the Mission before and had been prayerfully interested in its work for many years. She gave one hundred dollars toward the first payment on the building, and the remaining debt was a burden on her heart. A few months ago she went home to be with Jesus forever, and though by her will she bequeathed several thousand dollars to the various mission boards of the denomination to which she belonged, Christ's Mission was forgotten. No branch of the Church of Christ could use the money to better purpose than that which received it, and the wishes of the donor will be fully carried out. No regret, therefore, is felt that a small sum which had been promised to the Mission should be used by another evangelical body.

In the experience of the past years many similar instances are recalled. But as the work of the Mission is one of faith, no reference has been made to the difficulties in various forms that have arisen from time to time.

An old saint of seventy-five years writes from Ohio: "I am astonished that wealthy Protestants who are interested in the work you are doing do not pay off the debt on Christ's Mission; they could do it so easily." That is true, dear friend, but wealthy Protes-

tants are pestered with applications from the various home and foreign mission boards and the needs of their local churches. They are solicited by letters and circulars, and by persons who are adepts in the business of obtaining funds for the work of Christ and for the support and endowment of colleges and schools. Christ's Mission has no solicitors or advocates trained in the art of money getting.

The methods pursued by secretaries, pastors and Christian workers to obtain money for the cause of Christ are various. The New York *Tribune* of September 30, 1897, referring to one of Dr. Talmage's plans to rebuild the Brooklyn Tabernacle when it was burned down a few years ago, said:

"The death is announced of Henry H. Culver, of St. Louis, the founder of the Culver Military Academy, at Culver, Ind., and a practical philanthropist. A few years ago, when the Brooklyn Tabernacle was destroyed, Dr. Talmage, knowing Mr. Culver's generous qualities, telegraphed to him soliciting a donation of $100,000 to help rebuild the church, and promising if it were given to have the name of the donor stamped on each brick of the building. Mr. Culver, however, preferred less ostentation and to use his money in advancing the interests of the school."

HOW MR. MOODY GETS MONEY.

Some of Mr. Moody's methods of raising money for his schools at Northfield and Mount Hermon, Mass., are characteristic of the man. The Rev. Dr. C. A. Stoddard of the New York *Observer*, who attended the Bible Conference at Northfield this year, relates the following in the *Observer* of August 26:

"At another crisis, it was proposed to ask a wealthy friend for ten thousand dollars for the schools. One of the trustees said that the man had changed his methods of benevolence, and gave now only in sums amounting to three hundred dollars a day and to a variety of objects. Mr. Moody said, 'I will go and see him.' The man's hour for Christian giving found Mr. Moody in line with a number of others waiting his turn. When it came, and his name was announced, his friend said, 'Why, Mr. Moody, didn't you send your name right in; I am glad to see you.' 'Then,' said Mr. Moody, 'I have come in the right time. I want ten thousand dollars for Mount Hermon;' and he proceeded to spread the case before him. In reply Mr.—— said that he had changed his method of giving, and gave no more large sums, but only a certain amount daily. 'But,' said Mr. Moody, 'you believe in the work?' 'Yes.' 'And you are willing to help it forward?' 'Certainly.' 'Then, why not give the money now, three hundred dollars will not do any good.' After a little thought, he said, 'Mr. Moody, I will give you five thousand dollars.' 'But that is only half enough. Don't you see that I need the ten thousand dollars now. I can't spare the time to come every morning for two or three weeks to get the rest.' Mr. Moody's importunity and ready wit prevailed. His friend burst out laughing at the idea of Mr. Moody's coming every morning till he got the sum he needed, and he sent him home with the ten thousand dollars."

Mr. Moody could not spare time to run after money: the great work God has given him to do would be neglected in the pursuit. To obtain the means to carry on the various activities of Christian work is a difficulty which every zealous soul has to contend with.

The work of Christ's Mission appeals to all Christians who are interested in its special field of labor, and it is by their co-operation that the work can be carried on and the debt paid.

SOUTH AMERICAN MISSIONS—ECUADOR.

BY MISSIONARY C. P. CHAPMAN.

[An address delivered at Christ's Mission, New York, Sunday evening, September 26, 1897.]

"ASK of me and I will give thee the heathen for thy inheritance." These words, referring specially to the reign of Christ upon earth, when all nations shall be subject to His will, have been most blessedly fulfilled to God's children who throughout various parts of the world have been praying for the land of Ecuador, that it might be opened to the Gospel. At last the barrier of constitutional exclusion has been broken down, and the long closed doors have swung open, and another country calls upon the church for her Bibles and missionaries.

Ecuador has an area of about 200,000 square miles, and a population of 1,250,000. It lies directly under the equator, from which it takes its name. Its history runs back for centuries, till it is lost in myth and tradition. Long before the first settlement had been made in North America, this country had a pagan civilization, and its capital was a city abounding in wealth and luxury. Its earliest people were a simple hearted race, composed largely of Indians. These fell an easy prey to the treachery and superior arms of the Spaniards, who invaded the land early in the 16th century, and took possession in the name of Spain. With the Spanish rule came the heavier yoke pressed upon them at the point of the sword—the Roman Catholic Church. Their idols of wood and stone representing the sun and moon as gods, were cast down, and in their place was set up the images of the Virgin and saints, and now the worship given to the former has simply been diverted to the latter. In the mass of the people there is no more intelligence in their prayers to the Virgin than there was in those offered to idols.

Ecuador continued as a "Spanish colony" for some centuries, with no progress, morally, spiritually or commercially. Finally, in the early part of this century, a revolution arose against the government of Spain, and under the leadership of Bolivar and other patriots, freedom was gained, and Ecuador declared her independence and established herself as a republic. Since then her history has been varied. While she threw off the yoke of Spanish rule the heavier burden of the Church remained, and even as a republic, her whole policy was dictated by the clergy. So strong and so determined has this influence been, that Ecuador is only emerging from the darkness which covered Europe during the Middle Ages. From the beginning of her history as a republic, the policy of her government was intensely conservative, and her constitution declared the religion of Ecuador to be the Roman Catholic, to the exclusion of all others. However, in this, as in so many other instances, the great adversary went too far, and right in the midst of bigotry and conservatism a spirit of liberality was developed. Certain ones were expelled from the country because of their liberal views. However, opposition and expulsion only increased the fire, and in 1895 a liberal revolution broke out against the government. General Alfaro, who had been in exile for years, was called home and was made head of the army, and after a series of victories, marched into the capital itself and was proclaimed dictator, and the country came under the rule of the liberal party. It was soon followed by a constitutional convention which met in Guayaquil, in October 1896, and adopted a new constitution granting religious toleration. This was afterwards ratified at Quito, and

General Alfaro was elected President of the republic in January of this year. So

Thus the country that for so long has been the very fortress of Rome in South America, has yielded to the progress of the age and the prayers of God's children; and the capitol and seat of religious intolerance is now the residence of Protestant missionaries. Truly, is there anything too hard for our God? Now that He has opened the land, shall we not claim from Him the workers for its evangelization.

This almost unknown little republic has been the recipient of God's most generous natural gifts. Lying as it does, under the equator, and crossed by the Andes mountains which here divide into two mighty chains reaching an altitude of over 20,000 feet, it presents every variety of climate. On the coast the heat of the tropics is found. In the mountain valleys a delightful spring all the year round, and as one goes higher up the mountain sides, frosts and snows are encountered. Such a variety of climate gives also a most varied assortment of vegetable products, so that there is almost no food for man which will not grow in some part of Ecuador. These conditions together with the beauties of the country, go to make it one of the most delightful spots on the face of the globe.

The people of Ecuador may be divided into three classes—the aristocracy, the middle class and the Indians. The first consists of the wealthy and educated people, who trace their ancestry back to some Spanish family, or have obtained their position through wealth. These, as a class, do no work and hold themselves above the rest of the people as most superiar beings. Generally their work is done by the poor Indians, whom they own as their slaves. As a rule they belong to the conservative party, and are strong upholders of the Church. Their wealth being due largely to the efforts of others, they are not desirous to see any change in the condition of affairs.

The middle class is composed mainly of those who through energy have acquired some business or have learhed some trade. They are more open and progressive, and it is from their ranks that the liberal party is recruited. They are desirous of getting books and papers, and are the most hopeful of being reached with the Gospel.

Last come the peons or Indians. From their earliest history they have been the hewers of wood and drawers of water for the nation. Wherever they have come into contact with the Spanish they have been cursed by the rule of that people. Their eager desire for drink and for the money to obtain it leads them to sell themselves to the rich planters. Afterwards, not being able to obtain sufficient means to buy their freedom, they become life-long slaves. No one cares for the Indian; even the priests despise him, and he goes through life Godless and hopeless. All his family is in the same condition, and the same kind of an existence falls to his children. Truly, if any class in Ecuador needs the Gospel it is these poor Indians. In the extreme East of the country they are found in their native state. Here not even the Roman Catholic Church has penetrated, and they sit in darkness waiting for the messenger of good news.

To these as well as to the rest of the 5,000,000 Indians of South America no one is yet preaching the Gospel. Now the door stands wide open, The Liberal Government is favorable to the incoming of missionaries. A good climate is offered. What more do we wait for? God's command to "Go" is upon us; and truly everything shows that the hour has struck when He would have His people evangelize this land.

What has been done up to date? In

the month of August, 1895, shortly after the breaking out of the revolution in Ecuador, a band of people were in attendance at a summer Bible school at Crete, Nebraska. In a special way the continent of South America was laid upon their hearts. Some lives were offered for the work and some money given to open a new mission. Just how or in what part no one knew. But the Spirit of God knew of the revolution in Ecuador, although those offering themselves did not, and the two events came from the great heart of God in His plan for the evangelizing of the world. In June, 1896, the first party of pioneers sailed, not knowing what awaited them. But when they landed in Ecuador they encountered no opposition; and soon after their arrival the doors were formally opened and the way was fully clear. Since then others have gone, and now the Gospel Union has five missionaries in the field, and two more are on their way. The American Bible Society has an agent there, and the Christian Alliance of another.

In places where work has been begun there are many things to encourage the missionaries. A great desire to buy the Word of God and to obtain tracts and reading matter concerning the Gospel, and a spirit of inquiry and questions upon the fundamental doctrines of the Roman Church show that their minds are exercised.

The great demand of the field now is for laborers. The work is such that those who think they have no great ability can be useful if there is a whole hearted consecration to God and a willingness to live and die for Him as He shall so order. Colporteurs are needed to go over the whole of the Republic selling the Bible and scattering tracts. Anyone desiring to know more of the country or to correspond about taking up the work, may address the Gospel Union, Kansas City, Missouri.

A FAMOUS "CONVERTER."

BY REV. JAMES A. O'CONNOR, EDITOR OF "THE CONVERTED CATHOLIC."

[The "Christian Advocate," New York, September 30, 1897.]

THE reference to the late Colonel George Bliss in the *Christian Advocate* of September 9, and his "conversion" to the Roman Catholic faith by Mgr. Capel, recalls the brief but stormy career of the prelate in this country in 1884. The *Advocate* tersely sums it up by styling Capel "the famous proselyting priest of the rich and mighty, whose reputation has been clouded by serious rumors true and false, made plausible by his peculiar mode of life on the Pacific coast, but who had amazing powers both of flattery and argument, and who had led quite a number of 'members of New York society' into his Church."

The quantity of the "numbers" might be questioned, but their quality was undeniable. As Colonel Bliss was Capel's most famous "convert" here, so the Marquis of Bute was his greatest catch in England.

When Capel came to this country he was not only a suspended priest, but he was debarred forever from exercising the priestly office. His case was unlike that of Father Edward McGlynn, who was excommunicated as well as suspended. McGlynn could be restored by confessing his sin against the Church and the constituted authorities. This he did, and is now pastor of a small parish in Newburg, N. Y., where he attends to his duties in silence, so far as the causes that led to his excommunication are concerned. But Capel's case was different. He was not excommunicated, though he was suspended. The distinction lies in the fact that the greatest sinner who has been baptized may continue a member of the Roman Catholic Church until he becomes a Protes-

tant or opposes the authority of the Church; then he is excommunicated, formally, like McGlynn, or by the very act—*ipso facto*—as in the majority of cases. Thus Capel is to-day a member of the Roman Catholic Church, and could go to confession to any priest and receive absolution for all his sins. Special faculties—from the Pope, or in minor cases from the bishop of the diocese—are required to absolve an excommunicated person. They are called "reserved cases." Those who attended Father McGlynn's lectures while he was excommunicated could not be absolved by any priest of the city. Each case was reserved to Archbishop Corrigan; and some who died without his absolution were not allowed to be buried in the Roman Catholic cemetery.

The causes that led to Capel's suspension are related in Purcell's "Life of Cardinal Manning," published last year, a book that should be read by every Protestant who is ignorant of the machinations of the Roman Church. In 1874 Capel was appointed rector of a Roman Catholic college which had been established in London by Archbishop Manning for the education of the children of the "best Catholics." But the enterprise proved a failure. To quote Manning's "Life" (II., 503): "The college was both suspected and mistrusted for reckless irregularity and for immorality. Lord Petre's son had been culpably exposed to danger. The bishops were informed on all sides of these evils."

Capel was forced to resign the rectorship, and some time afterward was suspended from his priestly office. He took his case to Rome, won over some of the cardinals, and with the powerful influence of the Marquis of Bute and others of his converts was in a fair way of being restored, when Manning went to Rome and personally conducted the case against him. Archbishop Manning threatened to resign his See if Capel, who had been suspended for grave moral offenses, were sent back to the diocese. The case was tried before the Inquisition, and in the first instance Capel was acquitted, though, as Manning said in a statement published in his "Life," "they [the cardinals] all believed him guilty." Manning grew angry, and after many interviews with Cardinal Bilio, Secretary of the Inquisition, he says: "These conversations have more profoundly convinced me of the incapacity of the Holy Office [Inquisition] in such cases, and the essential injustice of its procedures and its secrecy." And he adds these significant words: "Their pride will not let them say, after all, that the earth moves. But there will be no correction of all this. Therefore the Italians are in Rome, and divine Providence will correct it, but so as by fire."

Finally Capel was suspended forever by the Inquisition in 1883, one year before he came to this country. Manning gained the victory, but he lost favor at Rome and never again visited that city, though previously he used to spend nearly half his time there, as his "Life" shows. If the truth were known, I believe Cardinal Manning, from this experience and other causes that can be known only in eternity, lost faith in the doctrines as well as the practices of the Roman Church. For the last ten years of his life he devoted his energies to humanitarian works, and left the glorification of "the Church" to those who were less honest or had less experience than he had.

Bound Volume of The Converted Catholic for 1896.

The bound volume of THE CONVERTED CATHOLIC for last year is now ready. It will be most useful for the home library and Sunday school. It is handsomely bound in cloth and paper covers. The price is $1.50 for cloth cover, and $1.25 in paper.

CONVERTS FROM ROME.

THE conversion of the Rev. Dr Bunkofer, a Roman Catholic priest and professor at the Gymnasium at Wertheim, in Baden, has produced a sensation in Germany like that which was caused a few years ago by the conversion of Count von Hoensbroech, who had been a priest and member of the Jesuit Order for fourteen years. Count von Hoensbroech is a member of one of the oldest families in Germany. His brother is an Imperial Councillor, and he himself has been received by the Emperor and placed in a position of honor in the service of the government. By the revelations he has made regarding the schemes and plots of the Jesuits he has become a sore affliction to the sons of Loyola.

Dr. Bunkofer has also come under the condemnation of the Jesuits. In a published declaration of his reasons for leaving the Roman Catholic Church he quotes from St. Bernard: "Better trouble than perversion of the truth," and says that, like the late Bishop Hefele, he had for many years lived in a delusion, and had believed that he was serving the Catholic Church by earnestly upholding the cause of Rome, but that he had gradually been forced to the conviction that he must give up the New Testament and primitive antiquity if he continued to uphold the new system which Vaticanism (under the influence of the Jesuits) had established. His conscience would not allow him to do this, and therefore he had no alternative but to join the ranks of the Old Catholics, who had already with so much fortitude contended for what he now felt with them was the cause of the true Catholic faith.

It is amusing to read in the London *Times* that the Jesuits, or as it euphemistically calls them, "the more enthusiastic Ultramontanes," assert that Professor Bunkofer is only anxious to get married. "But," says the *Times*, "inasmuch as he has reached the mature age of fifty-eight, it must be allowed on all hands that the Professor has exhibited no very indecent haste to enter into the holy state of matrimony."

THE CATHOLIC DICTIONARY EDITORS.

This reminds us of an interview Dr. William Hayes Ward, editor of the New York *Independent*, had with Lawrence Kehoe, manager of the Catholic Publication Society in this city, ten years ago. Mr. Henry Charles Lea of Philadelphia, the distinguished historian and most learned writer on ecclesiastical subjects, had an article in the *Independent* on "Indulgences" in which he quoted with approbation from the Catholic Dictionary, which had been recently published under the joint editorship of Father Addis, a priest of the Brompton Oratory, London, and Dr. Thomas Arnold, son of the famous Arnold of Rugby, and father of the celebrated novelist, Mrs. Humphry Ward.

After reading Mr. Lea's article we wrote to him for information regarding the value of a *Catholic* Dictionary, the editors of which had become Protestants almost as soon as the work had been issued from the press? Mr. Lea replied that he was greatly surprised to learn that Father Addis had returned to the Church of England, from which he had seceded many years before (at Oxford, where he was a Fellow of one of the colleges) to enter the priesthood of Rome. [THE CONVERTED CATHOLIC published at the time a full account of the conversion of Father Addis and his appointment to St. George's Protestant Episcopal Church at Melbourne, Australia.]

Dr. Thomas Arnold's renunciation of Romanism was not of the positive kind.

He had been appointed teacher in one of the Roman Catholic institutions of Ireland when he became a Roman Catholic, and when he left that position, soon after the Dictionary had been published, he relapsed into the agnosticism from which he had gone over to Rome.

While talking on this subject one day with Dr. Ward in the office of the *Independent* he was as much surprised as Mr. Lea had been, and he rushed off to see Mr. Kehoe, who was the American publisher of the Catholic Dictionary. We remained in the office of the *Independent* until he returned. "It is true," said he; "Kehoe has told me that Father Addis has returned to Protestantism, and he is very sad about it, for the loss to him on the Dictionary will be very great, as he has several thousand copies on hand."

We asked him what was the reason assigned by Kehoe for the conversion of Father Addis. "I put that question to him," said Dr. Ward, "and his answer was that he wanted to get married."

"What comment did you make on that?" we asked.

"I said that was absurd. Father Addis was a man well past middle life, a Fellow of Oxford before he became a Roman Catholic priest, a man of the highest character and greatest attainments, and it was simply impossible that he should take such an important step as to leave the priesthood for the sole reason that he desired to get married. But," added Dr. Ward, "Kehoe persisted in his assertion that that was the only reason for his change of faith." [It may be stated that though twelve years have elapsed since Father Addis renounced the priesthood he has not yet entered upon the holy estate of matrimony, and he is now an old man.]

The conversion of Father Addis and the consequent loss on the sale of the Catholic Dictionary caused the death of poor Lawrence Kehoe, and a few years later the Catholic Publication Society ceased to exist. If Dr. Bunkofer has written any Roman Catholic books, his publisher will also become bankrupt.

The fact is that so many priests are leaving the Roman Catholic Church, there is no knowing who may be next. It may be the "holy father" to whom you confess your sins every month, my dear madam; or it may be that nice young priest to whom you go every week for "spiritual direction," my dear young lady; or it may be the good natured priest who is hail fellow-well-met in your home, when you are absent as well as when you are present, my dear sir. Nobody knows what priests may do. As the London *Times* further said in the case of Professor Bunkofer: "The thousands of letters which he has lately received go far to show that the sentiments he has expressed are fermenting in the bosoms of many more, who as yet have hesitated to avow them."

God grant that more and more priests may come out of the darkness of Romanism into the light of the Gospel.

KIND WORDS.

The *Religious Telescope*, Dayton, Ohio, in its issue of September 22, 1897, says:

The bound volume of THE CONVERTED CATHOLIC for 1896 is a book abounding in valuable information respecting the work of reformation going on among Roman Catholics in this country and in Europe. It is handsomely bound in cloth (price $1.50; paper $1.25), and will prove a valuable addition to home and Sunday school libraries. Address Rev. James A. O'Connor, 142 West Twenty-first street, New York.

In the same issue the *Telescope* transfers to its editorial page the editorial article that appeared in our last issue entitled "Anarchy in Spain," with the introductory remark—"There is a whole volume of truth, and truth, too, of terrible significance, in the following from the September CONVERTED CATHOLIC."

ROME DIVIDED.

WE could fill this magazine every month with extracts from Roman Catholic papers and the secular press setting forth the divisions, dissensions and animosities that exist among the Roman Catholic bishops and priests in this country. We have published so much on this subject in the last few years that we fear our readers are weary of it. Our only excuse is that the notice of these quarrels and scandals among these ecclesiastics may be helpful to Roman Catholics in coming to a knowledge of the truth regarding the unholy Church of Rome, and may be of service to Protestants who are deceived by the outward aspect of seeming union among the leaders of that Church.

There are two parties in the Roman Catholic Church in the United States to-day. One is called the American or liberal party, and the other the ultramontane or Jesuit party. The former is led by Archbishop Ireland, with the connivance rather than support of Cardinal Gibbons—who is on the fence, though from time to time he shows that he leans towards the liberals. The ultramontanes are led by the Jesuits, with the support of Archbishop Corrigan of of New York, and a large following of Germans. Race prejudice plays a large part in the opposition of the German Catholics in this country to the liberal party in the Roman Church. They see that nine-tenths of the bishops occupying the highest positions in the Church are of Irish birth or descent, and they chafe under the rule of this ecclesiastical Tammany Hall. Gibbons is Irish, Ireland is Irish, Williams of Boston, Riordan of San Francisco, Feehan of Chicago, Ryan of Philadelphia, Kain of St. Louis, Hennessy of Dubuque, and so on through the long list of prelates who are in possession of the best sees. "We ought to have our share of the good things," say the Germans; "we are numerically as strong as the Irish —stronger in the large cities and the Western States, and we will not submit to the tyranny of these Irish Micks." That is human nature, and in no race in the world is there more human nature than in the Germans.

The Jesuits are opposed to the liberal Catholics because they suspect them of a deep design to change the whole policy and even the doctrine of the Roman Catholic Church. They do not forget that one of the leaders of the liberals, Father Edward McGlynn, when his tongue was free after his excommunication, denounced the Roman machine in unmeasured terms, and even went so far as to call the Pope an old fogy, "an old bag of bones" dressed up in canonicals, and advised the people to confess their sins to God, and not be the slaves of the pope, bishops and priests in spiritual or in secular matters. "I believe," said McGlynn, "the day is coming when men of Irish blood in America will strike hands with the Orangemen in opposition to the infamous Roman machine." In the awful silence that has fallen on McGlynn in recent years he has not retracted one word that he uttered against the despotism and un-christian character of the Church of Rome.

The Jesuits and their party, moreover, are the genuine Roman Catholics, holding fast to the doctrines of the Church as taught in the Middle Ages and practising all the rites, ceremonies and superstitions of that period whenever possible. Travellers and public writers have frequently observeed that Romanism is not quite the same thing in New York, Baltimore or Boston as it is seen in Italy, Spain, Canada and South America. This is a mistake arising from ignorance of the Roman Catholic religion. It is the same in New York as it is in Quebec, Madrid or Lima, but its outward manifestation is different. The

same superstitions prevail here as in countries called distinctively Roman Catholic, and the power of the priesthood over the people is the same. The only difference is that the people in the United States have lost faith in those superstitions that constitute an integral part of the Roman Catholic religion in other countries. The Jesuits would preserve all these superstitions and the degrading practices that accompany them. Archbishop Ireland and his liberal followers would do away with them as non-essential to the Catholic faith.

THE CONTENDING FACTIONS.

As an indication of the spirit that actuates these contending factions in the Roman Church, we give the following extracts from an article that appeared in the New York *Independent*, July 15, 1897. It was headed

"The American Refractaires in the Roman Catholic Church."

The *Independent* said the article was written

"By a Roman Catholic."

But it would have been perfectly true if it had added the word "Priest," as only a priest could have written it.

The "Roman Catholic" criticises an article that appeared in the *American Ecclesiastical Review*, a monthly which is edited by a German priest. The writer in the *Review* had said:

"A considerable section of nominal Catholics has been and is losing that strong, positive faith which rests upon the essential basis of dogma, and for which the Irish people, who make up the bulk of our Catholic nationality, of all others have been so remarkable *in the past.*"

With this the priest who writes for the *Independent* does not agree. But it is literally true.

The *Review* further said:

"Is there no danger that the needless flaunting of the American flag in our schools and even sanctuaries may beget a false nationalism at the expense of religion? Can we, indeed, become true and loyal to our Government more by honoring the images of George and Martha Washington than by inculcating respect for Christ and His holy mother? Who has the right to put this thraldom on our sacred convictions or to persuade us that it need be?"

This drew forth from the "liberal" writer in the *Independent* the following:

"Heretofore the most rabid Cahensleyite dared not admit openly that fealty to the American Republic and respect for its enshrined heroes 'put a thraldom on their sacred convictions.' The contributor to the *Review* is more candid, if no less contemptible. His creed contains these articles: That the profession of love for our country necessarily involves disloyalty to God; that veneration for the American flag is treason against Catholic faith; that respect for Martha Washington violates the honor due the Blessed Mother; and that reverence to the Father of our country wrongs and insults our Heavenly Father. In effect, this representative of the foreign and reactionary elements in his Church in this country asserts that the principles of the Catholic religion and the principles of the American Constitution are not only inharmonious with one another, but really destructive of one another.

"Is it strange that the A. P. A. is abroad in the land when such teaching can be put forth in the name and in the guise of Catholic doctrine? What right has this foreigner to speak for and to misrepresent the American Catholic body? How long will the native clergy permit these fugitives from the fury of May laws to pose before the country as the high priests of Catholic orthodoxy? They understand neither Catholic doctrines nor American principles; they seem to imagine that the Saviour's words, "Render to Cæsar the things that are Cæsar's," refer only to the German Kaiser; they have never learn-

ed that patriotism is a virtue which needs to be inculcated even as purity or justice or temperance. Though the German priests in America might, with perfect propriety, rise up in their *Priesterverein* and sing, as they did at a recent convention, the Prussian war-song, "*Die Wacht am Rhein*," it is damnable heresy for an American clergyman to lift his voice in behalf of his native country. If the Catholic Church would abide in this land it must find some means of disowning these foreigners and "refractaires" who hold in defiance of the teaching of the Pope and the Church that loyalty to the constituted Government is a crime against God."

The orthodox writer in the *Review* said the decline of respect for Church authority was caused by the "liberal" leaders (Ireland, Gibbons, etc.), who appealed to the masses, "who are supposed to need correction and direction," and he adds:

"It is this constant appeal to the judgment of the American people which, however flattering to our national self-love, is at the same time wholly inconsistent with the divine plan of governing the Church."

The "liberal" priest's comment on this is as follows:

"Evidently the spirit of the whole attack is a positive arraignment of democracy as being inconsistent with the teachings or the traditions of Catholic faith. Leaders of the Church, bishops and Pope, must not repose any confidence in the masses who are to be recognized only when correction is to be administered. If this be real Catholicity how can the Church expect to receive consideration from a democratic people?

"The *Review* represents only the fraction and the faction in the Catholic Church which weeps over the monarchic ruins of the past, and rebels in sullen obstiancy against the progress of the modern world. The Church has an enemy in those who destroy respect for authority; but such are not the ecclesiastic leaders themselves, but the party known here and in Europe as "Refractaires," rebels against Papal policy and Papal initiative. Leo XIII. has recently, in no uncertain tones, expressed his condemnation of these treacherous children, who, under the pretext of solicitude for the Church, undermine its power and authority.

"God grant that the cord of liberalism, science and republicanism, may wind itself more and more about the Church in this country! That is not the enemy. The real danger to the Church comes from another cord, also a triple cord, made up of Foreignism, Jesuitism and Reactionism. These, as a rule, constitute the "Refractaires," who are doing the Church more harm than a thousand open and avowed enemies. Unrecognized in the countries from which they come, these foreigners and reactionaries who hate our country fasten themselves upon the Church in America and assume to mark out its course and to drive it into the narrow lines assigned by them for its career. They get control of magazines like the *Ecclesiastical Review* of New York, which readily gain admittance into the seminaries and homes of the land, for the purpose of poisoning the wells of Catholic thought, and of making war on the Church from the ambuscade of the sanctuary itself. How long will the priesthood of America bear with magazines like the *Review*, and articles that, like the present one, are false in doctrine, libelous in statement and anti-American in spirit? The Catholic body in America should shake off these barnacles before they have time to complete their destructive work. If the Church fails to rid herself of them she is doomed to be destroyed from the face of the land."

THE OLD CATHOLICS.

A CONGRESS of Old Catholics was held at Vienna last month when the following resolution, proposed by Dr. Weibel of Lucerne, was unanimously adopted:

"The attempts of the Papacy to bring about the union of the Church on Vatican lines have failed, and will always fail, because they have for their basis the subjugation of those sects that do not pay allegiance to Rome; because, moreover, the Roman system in essential points is based upon falsehood, and, finally, because the claims of the Curia to supremacy in Christendom are diametrically opposed to the modern tendency of Christianity to progress and freedom."

PROGRESS OF THE MOVEMENT.

The London *Times* had an article on the congress in which it said:

"The Old Catholic movement had very formidable obstacles to contend against. Its attempt to organize a system of faith and worship was a difficult one, and was certain to provoke opposition. The civil authorities were opposed to a new denomination, and the Church of Rome endeavored to crush the nascent movement by every means—and they are many—that she was able to employ. Professor Beyschlas, whose name is well known in Germany, and who is himself a Lutheran, has publicly stated that no form of persecution, except imprisonment and death, was left untried to bring the infant church to a premature end. Yet the young community has emerged from all these difficulties with slightly increased numbers, with a perfected organization, and with a number of weekly journals which are widely read, and which tend not a little to spread its principles among those who have not yet formally joined it. But its most remarkable feature is that it mainly rests, not on the exertions of its clergy, but on the strong and stubborn convictions of its lay members.

"The original supporters of the Old Catholic movement were men of ability and learning. Many who did not formally join the Old Catholic churches, among whom was the famous Doellinger himself, looked on them with sympathy and gave them countenance and advice when needed. If it be asked whence so small a body is to supply the place of the eminent scholars and thinkers who founded it, as they are one by one removed by death, it may be observed that it is strengthened by occasional accessions. The most recent is Professor Bunkofer, a professor at the Gymnasium at Wertheim, in Baden, whose conversion has created a considerable sensation during the last few weeks. The more enthusiastic Ultramontanes assert that the Professor is only anxious to get married. But, inasmuch as he has reached the mature age of fifty-eight, it must be allowed on all hands that he has exhibited no very indecent haste to enter into the holy estate of matrimony. The Professor himself gives a different account of the matter, and the thousands of letters which, if we are to believe his statement, he has lately received go far to show that the sentiments he has expressed are fermenting in the bosoms of many more who as yet have hesitated to avow them."

OLD CATHOLICS IN AMERICA.

There are only a few small congregations of Old Catholics in this country, and these are chiefly composed of Belgians. Their leader is Archbishop Vilatte, who claims that he is as much of an Archbishop as Gibbons, Corrigan, Ireland and all the other Roman prelates. A friend has written the following sketch of the manner in which Vilatte's "orders" were obtained.

THE APOSTOLIC SUCCESSION.

BY A FORMER CATHOLIC MONK.

THERE has been much talk recently in the religious world about the question of orders and ministerial ordinations. The Pope has just re-affirmed the papal judgment of three centuries that the Anglican Church is destitute of a Gospel ministry of the true apostolic succession, and that as a consequence she has no power or authority to preach the Word of God or to administer the sacraments. Now it is quite natural for a man or for a Church to feel a pride in an undoubted pure lineage and pedigree. Hence it is not strange that the sacramentarian party in the Anglican Church should feel aggrieved over Pope Leo's pronouncement of the nullity of their orders. In vain do the archbishops of Canterbury and York attempt to prove to the Pope and the Catholic episcopate that Anglican bishops and priests have and exercise the same sacerdotal power and authority as the clerics of the Roman, Greek and Syrian Churches. I say, in vain do they attempt this, because they can never convince a large portion of their own clergy and people, who are united with the Pope in declaring that the English Church repudiated the mass and mass-priests at the Reformation, and that since that time they have continued an evangelical succession of the ministry with the same powers and authority as possessed by other ministers of the different Protestant churches.

The question naturally arises, has Rome any special spite against the Church of England that she should be determined to deny her the true succession even against positive proof to the contrary. Nay. Rome admits the apostolic succession of the various orthodox Greek bodies, it also admits the orders of the Assyrian (Nestorian), of the Syrian (Jacobite), of the Armenian, of the Chaldean and Coptic Churches. Rome admits the priests of all these communions to her altars, and to say mass without re-ordination. But no Anglican bishop, even though as high as the "*vert*" Bishop Ives, or Ritualist priest though so sky-high as a Maturin, is allowed to minister at Roman Catholic altars without re-ordination, and generally re-baptism. So we see these cultured Episcopalians treated by Rome as on a lower plane ecclesiastically than the meanest Russian pope, or the most abjectly ignorant Abyssinian Abuna. This is easily understood, for the doctrine of all these ancient but corrupt churches is, "A bishop is as necessary for the life of a church as breath is necessary for the life of the body." Without an actual and tactual succession from the Apostles, according to this doctrine, there can be no church, no proper Christian life.

Such being the statement of the question, and Anglican orders being declared null and void by all the churches, Eastern and Western, who naturally admit that they themselves possess the priceless treasure of apostolic succession, we would naturally expect to find the Episcopal hierarchy very slow to sit in judgment upon the ordinations of the remaining Protestant churches. But no; it is the unexpected that happens. None are so prompt to deny the validity of Methodist, Baptist and Presbyterian ordinations as the clergy of the Episcopal Church.

Now our contention is, although we are of the number of those upon whom Rome has conferred orders, that the laying on of the hands of any body of men could not transmit power or authority apart from conversion of heart and the indwelling of the Holy Ghost.

ARCHBISHOP VILATTE.

There is at present living in Green Bay, Wisconsin, a man named Joseph

Rene Vilatte, who styles himself Metro. politan and Primate of the Old Catholic Church in America, who has the genuine "Apostolic Succession," from the Roman Catholic point of view. He was ordained priest by Bishop Herzog, Old Catholic bishop of Switzerland. Herzog's succession is derived from the Jansenist bishops of Holland, whose succession is admitted to be valid by the Roman Catholic Church. Vilatte believed that if he could obtain episcopal consecration he might become a great religious leader. After much planning to be made bishop by the Jansenists of Holland and the Old Catholic bishops of Germany and Switzerland, he finally found an archbishop willing to consecrate him in far off Ceylon. The consecrating bishops were Archbishop Alvarez of the Independent Catholic Church of India and Ceylon, and the two Syrian bishops Mar Athanasius of Kottayam and Mar Gregorius of Niranam, Travancore, South India. Alvarez was originally priested by Archbishop Meurin, then of Bombay. In 1886, Leo XIII. suppressed the old Portuguese jurisdiction in various parts of the Orient. Thereupon Padre Alvarez sought and obtained episcopal consecration from Mar Dionysius, Metropolitan of Malabar, assisted by his two suffragans, Mar Athanasius and Mar Gregorius. All three of these bishops belong to the most ancient Syrian Jacobite Church, whose orders are admitted by the Pope, and these bishops consecrated Alvarez (Mar Julius I.) by bulls from the Patriarch of Antioch, who claims to be the true successor of Peter, giving Alvarez the title and powers of an archbishop. That Alvarez's orders are deemed valid by the Roman Church is proved from the fact that two priests ordained by Alvarez were received as priests by the Patriarch of Goa without re-ordination. This is the ecclesiastical pedigree of Vilatte's consecrators. His consecration took place in Colombo in the old Portuguese Cathedral, and was witnessed by a multitude of Christians of the various rites, by several members of the legal fraternity, and by the United States Consul, who was invited to be present and to sign all the acts and documents of the consecration. The bulls of the Patriarch of Antioch, authorizing the consecration of an archbishop for the American Old Catholics were read in Syriac and in English in due form. All who place any value in "orders," according to the Roman idea, must acknowledge that Vilatte's orders are as valid as those of the Pope himself.

The Great Commission.

Protestants do no believe that "orders" from a Pope are necessary to preach the Gospel. The great commission to go and teach is given by the Lord Jesus Christ to all His disciples, and in whomsoever a godly life and success in leading souls to Christ are found, there is evidence that the person is ordained of God. D. L. Moody has been one of the most successful and wisest of men in winning souls to Christ, and he has no "orders" from any ecclesiastical authority. But he realizes that he has the great commission from the Son of God, and the cry of his heart is, "Woe is me if I preach not the Gospel." Our prayer is that the Lord may raise up preachers and teachers in every church, who will go out into the highways and byways and tell the story of redeeming love. This is what is needed in our country to-day. There are enough ministers, but there are not enough consecrated men and women who will gather in the harvest of souls that are perishing through ignorance of the way of salvation. "Ye are My witnesses," saith the Lord. All Christians can testify for Him to those who know Him not.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XXIII.

CONDEMNATION OF BISHOP TUIGG—ACCUSED BY VICAR-GENERAL HICKEY—ARGUMENT OF THE ROMAN ECCLESIASTICS IN THE CASE.

THE following extracts, taken from the Pittsburg *Times* of Monday, March 8, 1880, give a fair idea of the estimate in which our bishops are held by the Roman officials and doctors of canon law. The only remark we wish to make is that if the reader will remove the name of Bishop Tuigg and replace it with any other bishop with whom he is acquainted, he will be surprised to see how well the character here given will suit. And we have only to add, it is truthful to the letter:

"If now and then we read of a sheriff's sale of an asylum or church in your diocese, it can directly be traced either to intentional neglect or design, an arbitrary exercise of financial power, or a too violent ill treatment of some poor creditor or depositor. Of the truth of these facts the court records and public journals of your city, which place the sale of your orphan asylum in December, 1878, and of the Sacred Heart Church, East End, in 1879, and two very important affidavits made in the presence of notaries public, Robb and Hillman, detailing the abusive and ungentlemanly treatment exercised by the cathedral authorities towards P. E. Hughes and his wife Mary, both creditors, and many others, afford abundant evidence.

"Dr. Tuigg is known not only to have invited law suits, but to have stated he had a purpose in every one of them. Bishops of the Catholic Church in Europe do not do or say these things.

"To us at a distance it seems as though his lordship of Pittsburg was so plethoric of funds that the burden of his trouble consisted in finding new sources of outlay.

"In his Epistle to Titus St. Paul, speaking of bishops, writes: A bishop must be without crime, as the steward of God, not proud, not subject to anger, no striker, nor greedy of filthy lucre, but given to hospitality, sober, just, holy, etc. Now you appreciate, gentlemen, the application of these Episcopal attributes as well as we do. Alas, it is true that law suits, like scandals, must needs come in our day. At times the most innocent parties may get entangled in legal strife, but there is often no excuse for many of the law suits so prevalent here and there in parts of your country between the clergy and their congregations. Compromise or honorable arbitration would go far to settle all mixed difficulties. A transcript taken from the schedule of suits entered in the Common Pleas Court of Pittsburg County, Pennsylvania, for and against Bishop Tuigg show an aggregate of twenty-three suits at law.

"The testimony of Dr. Tuigg on the witness stand in the matter of his 'first and partial account as administrator of the estate of Right Rev. Mr. Domnec, deceased,' before Hon. William J. Hawkins, Jr., Presiding Judge, No. 152, June Term, 1 rphans' Court of Allegheny, Pennsylvania, in reference to the claim of Sarah Sharkey, for over twenty years the housekeeper of Dr. Domnec, is open to contradiction. The evidence, a printed copy of which is before us, was taken down by Albert Martin, stenographer, No. 111 Wylie avenue, Pittsburg, Pennsylvania.

"All these suits at law involve the

services of lawyers, book-keepers, witnesses, etc. These legal officials must be paid; whence comes the money to meet the usual costs of the cases enumerated? From the private purse of Bishop Tuigg? No. From the clergy of the cathedral? No. From any special diocesan fund? No. From whence? From the revenue of St. Paul's Cathedral [that is, from the pockets of poor, foolish Catholics—AUTHOR] and a misapplication of the moneys of the depositors and benefactors.

"Does the office of the bishop warrant such *ad libitum* expenditures and investments? No. Does the Holy See countenance such arbitrary and wanton extravagance? By no means. Episcopal consecration does not give the right to any man to turn himself into a banker or lawyer, and squander the moneys of the poor and of the diocese to gratify personal malice, or test the soundness of one's own private legal opinions, or sense of justice, or to cancel just debts at an arbitrary Episcopal commission or percentage. A bishop cannot use at will, either civilly or canonically, the revenues of any church of his diocese or of individual Catholics. Before the law he is not recorded as attorney in fact for his diocese or any congregation in it; he is only a steward in the household of God.

"On the other hand, if you admit that the diocese of Pittsburg was bankrupt, as Dr. Tuigg and his friends insist, then you will also be obliged to admit that the financial administration of Dr. Tuigg is radically ruinous to your temporal interests, and are bound in justice to yourselves to advocate his speedy removal, both by the clergy and people, for no man in his senses, claiming any executive ability, would administer the affairs of a bankrupt diocese, or essay to better its condition by only adding to its already financial embarrassments a large accumulation of new debts. But the facts and figures herein quoted prove satisfactorily this to have been hereto the financial policy of Bishop Tuigg, who is said to change his policy and violate his word of honor as often as it suits his convenience, ambition or personal vanity.

"As a priest and a gentleman, Father Hickey should never have submitted tamely to so much vile calumny and slander, or borne in silence for more than three years the insults and bitter personalities of a bishop unfamiliar with the amenities of educated and social life and, until lately, unaccustomed to deal with the more refined Christian graces and virtues which make up the whole Episcopal character. In his hands 'the powers of the Key' are exercised without either canonical prudence or discretion.

"Is it one of the attributes of American Episcopacy for the successor in the See to inaugurate his reign by a total subversion of the good old plans and customs and old fashioned ways of the less youthful but more experienced predecessor?

"Are the rights of rectors to be despised, ignored or dispensed with *ad nutum?* Catholic priests are not, or, at least, should not be slaves. Obedience is one thing, and a groveling subserviency to authority is another. Fear and tyranny are dissipating the hard earned inheritance of the Catholic diocese of Pittsburg. We write strongly, gentlemen; but the letters of your clergy and people now in our possession, and which we have read and reread, more than support all our statements.

"RIGHT REV. PAOLI D. FORTINI,

"REV. PIETRO PATRIZI,

"Advocate of the Sacred Congregation of the Council.

"ROME ITALY, Sept. 15, 1879."

[TO BE CONTINUED.]

THE CANONIZATION OF TWO NEW SAINTS.*

BY PROFESSOR G. M. FIAMINGO.

["The Open Court," Chicago, September, 1897.]

THE uncompromising among the Italian faithful, those who do not know how to accommodate themselves to a state of things resulting from the absence of the temporal power of the Papacy, and who even to day are speaking and writing in favor of restoring the rule of the Vatican, urge as among their strongest arguments that the Vatican is wanting in the necessary liberty for completely performing all its religious and spiritual functions.

Now, if anything is true it is this: that if the presence of the Italian Government at Rome has really put a stop to the feasts and religious processions in the streets, and has therefore operated as a moderating influence upon religious ceremonies, nothing has been more beneficial to Catholicism itself than that very fact.

The religion of Jesus Christ, which grew up slowly in the spirit of the Semitic race even before Christ came into the world, was in the nature of a reaction against the voluptuous worship of Syria, and was characterized by a great simplicity of ceremony, by the complete absence of temples, etc.

It is quite certain that Jesus Christ had no knowledge of the worship and the pompous and corrupt civilization of the Greeks and Romans. But His religion being a spiritual movement of protest and reaction against the corruption and fanaticism of Judea, even if it was called forth by them, was in striking contrast with the magnificence and the worldly, aristocratic and imperial splendor of the Greek and Roman civilization. And it is due to this contrast between the pietistic and simple nature of the religion of Christ and the barbaric and vainglorious spirit of that civilization, that the new religion on being brought into contact with it disseminated itself with great alacrity; it responded to the conscious need of those who felt and suffered the influences of that brutal civilization.

Unfortunately, however, the religion of Christ on being brought to Rome, instead of reacting and correcting the evils of that unscrupulous, corrupt and voluptuous civilization, was little by little embodied in it, and when the Empire of the Cæsars fell, the Church, already established at Rome, received its moral and intellectual legacy. Consequently the history of the Church of Rome during the Middle Ages is just as odious as that of the Roman Empire. The Christian religion lost that purity and simplicity which it had received from Mount Sinai, and took upon itself all the formality, all the ridiculous rites and superstitions, and all the pompousness which had belonged to Paganism.

This sickening excess of the external manifestations of worship and religious ceremonies was refined somewhat, it is true, by the progress of the arts and the artistic sentiments, but in the seventeenth and eighteenth centuries it became especially complicated and tended to become more and more pompous and even entirely theatrical. Gregorg XV., like Pius IV. before him, felt the need of restraining and limiting the pompous and burdening system followed in the funerals of the popes. He declared that during the nine days from the funeral of a pope to the opening of the conclave the expenses ought not to exceed the sum of nine thousand ducats, which reduced to the value of money to day would correspond to about ninety or one hundred thousand francs. Alexan-

* Translated from the manuscript of Professor G. Fiamingo by I. W. Howerth of the University of Chicago.

der VIII. in 1690 fixed these expenses at the sum of ten thousand *scudi*, which to-day would be equivalent to fifty-three thousand francs. And not only this, but he thought proper in his prohibition to descend to particulars, and fixed the maximum expense of a Catafalque at two thousand *scudi*. He even wished to be more economical by providing one for permanent use. These good intentions of Pius IV., of Gregory XV., and of Alexander VIII. did not always have the approval of the other popes who followed them and consequently they were not often carried out.

Christianity brought into Italy and Rome lost little by little all its simplicity, and came to be powerfully affected, even misled, by the influence exercised upon it by a people quite different from those who had seen it brought forth. In one of the journeys of Jesus Christ from Jerusalem into Galilee He stopped at Bir-Ga Koub, where the women of Sychar came to draw water. Jesus asked one of them for a drink. The demand made a strong impression upon the woman, for the Israelites ordinarily avoided all relations with the Samaritans. The woman, attracted by the conversation of Jesus, recognized in Him a prophet and said to Him: "Sir, our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus said unto her: "Woman, believe me the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father, but the true worshippers shall worship the Father in spirit and in truth." Now this sublime parable is the solid foundation of external religion, of pure worship. Without regard to country, without temples, without specific times is the worship of elevated souls, of all who truly feel the spirit of worship. But one will seek in vain in the religion of Christ after it was transplanted in Rome for a trace of religious principles so wonderfully humane and pure. For many centuries Rome had no other goddess than that of brutal force. The most ferocious military spirit dominated all the Romans even when they had become weak and disorganized. The sentiment of ennity, of hatred toward those who were not Roman, as well as the struggle among the social classes had waxed almost into paroxysm. And also, before the Republic and after the Empire, the worship of the artistically grand, of worldly splendor was developed in the continuous rendering of honor to victorious military leaders, and to the gods who must always be propitiated.

The religion of Jesus Christ as it arose and developed in Galilee responded to the need of the spirit of that population, which had none of the characteristics of the Romans. In Judea Christianity was a movement of the soul entirely spontaneous, hence it had no written or dogmatic formulæ. He was a Christian who, looking forward to the Kingdom of Heaven, adhered simply to Christ. The perfect idealism of Jesus was the highest rule of a disinterested and virtuous life. He created, as Renan says, the heaven of the pure soul where is found that which is sought for in vain on the earth, the perfect nobility of the sons of God, the absolute purity, the total abstraction of the filthiness of the world, the liberty which modern society excludes as an impossibility and which can have an application only in the domain of thought. It was impossible that this religion, so pure and so humane, could be transplanted into the pompous and coarse environment of Rome, refined, as it was apparently, by the cultivation of art.

After the third century, when it was recognized by Constantine as the official religion, the religion of Christ underwent at Rome a profound perversion, and hence became through all the suc-

cessive centuries an ally of the Government in holding in subjection and poverty the mass of the population. Meanwhile in the fourth century the Doctors of the Greek Church entangled Christianity in the most subtle dogmatic and metaphysical disquisitions, thus anticipating the scholastics of the Middle Ages. And all this in spite of the fact that Jesus Christ carefully refrained from uttering any dogma.

At Rome the Christian religion ceased to be pure "Ebionism," that is, the doctrine that the poor alone will be saved, and although its adherents continually declare that the kingdom of the poor must come, they do nothing to hasten its advent. For the pure and mystical worship of Christianity is substituted the admiration and worship of artistic religious productions, and pompous ceremonies performed with the greatest display.

When in 1870 the Italian Government had taken possession of Rome, the Pope, at first Pius IX. and then Leo XIII., proclaimed himself a prisoner of the Italian Government, paralyzed in every action, and prohibited festivals in St. Peter's, that greatest temple of Catholicism. Pius IX. even wished that none of the furnishings of the Vatican should be renewed, and preferred to let everything go to rack and ruin in order to make it appear that the Vatican was suffering from the loss of power. Leo XIII., however, had ideas quite opposed to those of Pius IX. He wished to have all the furnishings of the Vatican renewed in accordance with what was suitable to the Royal Palace, and had all the magnificent Borgian apartments restored in a magnificent manner. He barely concealed his worldly sentiments. In other times he would have been a great patron of artists.

Thus we see that while with Pius IX. the presence of the Italian Government at Rome put a powerful check on the grandeur of religious ceremonies, even in St. Peter's with doors closed, Leo XIII., little by little, urged on by his worldly sentiments and by the traditions of the Roman Church, had these showy religious ceremonies performed, and brought back to the Roman people the magnificent festivities in St. Peter's just as they had been before 1870. If there is anything in these modern festivities different from those celebrated in St. Peter's before 1870,* it is perhaps their greater expense and luxury. The new times, the new social conscience, appear to have exercised no influence whatever.

The first canonization of saints was in the eighth or ninth century. Mgr. Rocca, pontifical sacristan, in his Commentary *De Canonizatione Sanctorum*, and other learned authors, assert that the first canonization was that of St. Sivitberto, celebrated in Verdun in 803 by Leo III. at the instance of the Emperor Charlemagne. Others maintain that the first canonization was that of St. Ulric, Bishop of Arduin, celebrated in the Hall of the Lateran Council, by John XV. in 993.

Few canonizations are recorded outside of Rome, and there are few which were not celebrated in St. Peter's. That the canonization must be made at Rome and in St. Peter's was indeed explicitly decreed by Alexander VII. Benedict XIV. in his Bull of December 23, 1741, *Ad sepulcra Apostolorum*, solemnly confirmed what had been already established by his predecessors, and then, as if the first Bull were not sufficient, issued another, *Ad honorandam*, dated March 27, 1752. The constitution of Benedict

* The only particular, and that is of no liturgical importance, is the absence of the religious procession through the streets of the city. This was prohibited after 1870. Especially important was that of the Corpus Domini. In the feasts of the Canonization the procession with the Pope went out from one gate of St. Peter's, passed through the archway of the Piazza, and returned through the other gate. But this ceremony has been suppressed in the recent Canonizations.

XIV. is still followed by the procedure which has been instituted by the Congregation of Ceremonies in the Beatification of the Servants of God and in the Canonization of the Beatified as well as in the ceremonial of canonization itself.

Up to to-day there have been registered 194 canonizations.

Pius IX., predecessor of the present Pope, although he held the Pontificate longer than it had ever been held in the history of the popes, participated in only two canonizations. These were in 1862 and in 1867. The latter was celebrated in St. Peter's on the 29th of June, falling on the centenary of the death of St. Peter, and on this occasion 25 saints were proclaimed. Among these was that famous Peter D'Arbues, whom Ferdinand Gregorovius in his *Diari Romani* called "infamous." Perhaps in this accusation Gregorovius exaggerated a little, and yet Gregorovius was undoubtedly a conscientious historian. In 1867 24 cardinals, 6 patriarchs, 2 primates, 98 archbishops, 357 bishops, innumerable prelates and priests came to Rome from every part of the world for the express purpose of participating in the function. The festival was celebrated with great pomp.

There was nothing extraordinary in the two canonizations celebrated by the present Pontiff in 1882 and in 1888 respectively. These were not held in the Vatican Basilica, but in the so-called Hall of the Benediction, reduced now to the Hall of the Beatification and Canonization, situated above the Atrium of the Vatican Basilica. It seems, then, that the Vatican Basilica, in spite of the Bull of Benedict XIV., had lost the privilege of beatification of saints when Leo XIII., caring little for the presence of the Italian Government at Rome and offering as a reason his desire to have as large a number as possible present at the ceremonies, wished that the Sanctification of the Blessed Zaccaria and Fourier should be held in St. Peter's.

For the festival of the 27th of last May the furnishings of St. Peter's were very showy. The excessive adornment was a continuation of the artistic traditions of the sixteenth and seventeenth centuries, and at first glance they produced an extraordinary and indescribable effect. The Catholic journals were pleased to report the figures representing the outlay; eight kilometres (in round numbers, five miles) of material were used to adorn the archways and the columns of St. Peter's, 1,800 candles burned during the ceremony, and other figures were in similar proportions. But the mass of the people are not satisfied with delicate artistic works which they do not understand. They are struck with pompous display, and this the Church of Rome has always aimed at in the construction of its great temples, such as St. Peter's, furnishing them as it did St. Peter's on the 27th of last May. All that ungraceful but extraordinarily abundant adornment was like the *mise en scene* for a spectacular show. Of the 30,000 or 40,000 (50,000 according to some) who were present at that ceremony there were very few of the true believers. All that great crowd had gone to St. Peter's to enjoy a very great display which is repeated only at long intervals and which takes place in an environment absolutely unique. Many people from all parts of the world come to Bayreuth to enjoy Wagnerian music. But the so called song of the angels, which angels are a hundred or more eunuchs collected under the dome of St. Peter's, the blast of the silver trumpets which accompanies the entrance of the Pope, the uncertain light of 20,000 candles which reflect a reddish glow from the walls furnished so profusely, this artistic combination is so extraordinarily grand that the spectacle of Bayreuth is not in the least worthy of a comparison. At the show in St. Pet-

er's were collected all kinds of people who could in any way secure tickets. Ministers of the Italian Government and men of every religious sect were there. It is said that the Guards of the Pope who took up the tickets were instructed to prevent the Grand Master of Italian Masonry, Signor Nathan, from attending the ceremony. This festival cost the Vatican at least 300,000 francs, while the whole expense for the funeral of Pius IX. and for the conclave which elected Leo XIII. scarcely reached the sum of 60,000 francs. Very few of the displays in St. Peter's have been so pompous and showy as this last one.

* * *

Now, in this religious ceremony there is nothing at all mystical. To be sure, a part of the procession which preceded the entrance of the Pope was majestic and imposing. The clergy in sacred vestments, the Prelate Commander of *Sancto Spirito*, the bishops, archbishops, primates, patriarchs, cardinals, etc., all the personages who assist the Pope, and finally Leo XIII. under the Canopy held up by different dignitaries and surrounded by others, all this part of the procession was imposing and majestic; and a feeling of awe took possession of that vast multitude as it witnessed the passage of the Pope, who with an effort waved them his benediction. But while the procession of the regular clergy, secular clergy, etc., was passing by the people showed little interest. Many ate the provisions which they had been careful to bring with them, others were tired and yawning, while still others were evidently impatient at being kept from their dinners. A gentleman was heard to say: "I see passing before my eyes as in a vision a plate of macaroni." The people around him laughed.

This pompous display in which was wanting any mystic element, where everything dazzled but awakened no intellectual sentiment, continued through the whole celebration of the canonization. Even around the altar in the Vatican Basilica where the cardinals the bishops, the patriarchs, etc., took their places near the Pope, one could see by the movements of heads that they were speaking and laughing, wearied and confused by the spectacle. Cardinal Mazzella, who they say is a very brilliant and witty man, now and then whispered to the Pope, and succeeded in making him laugh. At the celebration of the Mass, which followed the canonization, there was a special ceremony which consisted in the offering of wax, bread, wine, water, doves, pigeons and other birds. All these objects are supposed to symbolize the virtues of the "Blessed Ones" who are sanctified. Thus the Pagan character of the ceremony is accentuated still more. When they brought all these little birds to the Pope, he said, "Poor little things, we shall soon give them their liberty."

All those who were present at the late religious ceremony of the canonization of St. Zaccaria and Fourier, after having remained for five or six hours in St. Peter's, in that warm season, chosen purposely in order that the delicate health of Leo XIII. might not be exposed to changes of temperature, went out bewildered and almost stupified, scarcely able to synthesise the multiform and extraordinary spectacle which they had seen. Certainly it did not minister to their religious sentiments.

Zaccaria of Cremona was the founder of the order of Barnabites, and died a natural death at thirty-seven. Fourier, a Frenchman, was a parish priest and reformed a little congregation of Canons. Could two such obscure servants of God be raised to the rank of saints by such a theatrical company, a ceremony which contained nothing mystical whatever? It is such a proceeding as this that weakens the religious sentiments. Certainly it does not strengthen them.

Le Sar Peladan a little while ago remarked that we are living in an opoch in which the intellectual classes no longer believe in saints. But this observation is such a commonplace that Le Sar Peladan deserves no merit for uttering it. Now, it is certainly not by creating new saints with a display so theatrically grotesque as that which took place in St. Peter's on May 27 that the faith in saints is reinforced.

In the procession of the sanctification there were two enormous banners, one for each saint. On these two banners were painted the figures representing the miracles performed by them. There were figures of persons instantaneously cured of incurable diseases by the intercession of the young priests, then Maria Zaccaria or Fourier. Science explains these pretended miracles as phenomena of hallucination or of illusion, much more likely to happen in past centuries when the masses were profoundly ignorant. What prestige could the new saints Zaccaria and Fourier, to whom were attributed miraculous deeds to-day considered impossible, acquire in the eyes of the mass of believers, at least of the more intelligent among them? The whole ceremony of santification, whether it be considered with regard to the idea which inspired it, or whether it is regarded merely as a pompous, worldly display, is in conflict with the intellectual progress of the people. Catholicism which seeks to find in a perfect observance of religious traditions and of its Liturgy, the principle source of its moral and mystical force, has failed to adapt itself to new social environment which has undoubtedly developed even in old Europe. While in certain religious ceremonies it is in perfect harmony with the spirit of former centuries, it is to-day losing faith in itself and falling into ridicule. This fact was illustrated in the canonization of the new saints.

Converted by Reading the Magazine.

In Dr. Pollach's letter referred to on page 290, he also says, "My thoughts and wishes are with you all in Christ's Mission. As often as I read THE CONVERTED CATHOLIC I praise God for the grace and knowledge He has given you in presenting the truths of the Gospel to those who are misled by the commandments and traditions of men.

"I know of two good souls whose eyes have been opened to the light by reading your magazine, which I lately placed in their hands. Both with one accord confessed that the Christianity of the Bible seemed to them a new revelation, a wonderful experience of a new force where they had formerly seen only the shadow of dead elements."

This indicates the condition of large numbers of the most intelligent Roman Catholics, who see only "the shadow of dead elements" in Romanism. They want the reality of religion.

Others Also Converted.

Other letters came to us last month telling of the conversion of Roman Catholics by reading the magazine. One from Dunmore, Pa., said: "Please send your magazine to ——. This man's wife was a Roman Catholic, but has been converted by reading THE CONVERTED CATHOLIC. I loaned them the magazine last year and they read it all through, and the man has told me that it was through reading it that his wife was enlightened. Praise the Lord! I have also given some copies to a young Roman Catholic man and wife, but have not yet heard from them. My prayer is that the Lord may bless your efforts more and more, H. J."

The Lord has blessed our good friend in his effort to do good to those Roman Catholics, and we greet him as a beloved co-worker in this cause.